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St. Ignatius College
SAN FRANCISCO, CAL.

POPE LEO XIII.

Mgr. Satolli Reviews the Events of His Pontificate.

Profound Wisdom and Untiring Solicitude for the Good of all Humanity—His Zeal for the Development of Learning and Peace and Good Will Everywhere.

The Pope recently received the Cardinals, members of the nobility and other distinguished persons, in the throne room of the Vatican, to celebrate the seventeenth anniversary of his coronation. Replying to the congratulations of his visitors, his Holiness spoke of the re-union of the Churches, characterizing it as unworthy of Catholics to call the idea Utopian.

The German Emperor telegraphed to the Pope a long message of congratulation upon the occasion of the eighty-fifth anniversary of the birth of his Holiness. His Majesty expressed the hope that the Pope would long be spared for the benefit of the welfare of the Catholic Church, and of all Christendom.

On Sunday, preceded by all the members of the Sacred College of Cardinals, at present in Rome, the Pope, born in the Sedia Gestoria, was carried from his apartments to the magnificent Sistine Chapel, where most of the solemnities at which the Pope officiates in person took place.

About 1,000 persons were admitted to the Sala Ducale and Sala Regia, through which salons the Pope was borne. As the Pope appeared he was greeted with acclamations, many of the spectators falling upon their knees as he passed along. Diplomats, Knights of Malta, members of the partriarchan family and foreign visitors crowded the chapel.

Cardinal Vannutelli celebrated mass, the Pope assisting. After the singing of the Te Deum, the pro-

POPE LEO XIII.

cession was re-formed and the Pope withdrew from the chapel with the same ceremony that marked his entrance.

In connection with the event Mgr. Satolli penned the following expression for the American press:

The pontificate of Pope Leo must now be numbered among the longest in the history of the Church and has been marked each year by some luminous act of profound wisdom and untiring solicitude for the good not only of Catholics, but mankind at large. No one in modern times has understood better than the Pope the needs of society in all branches of knowledge and fields of action. It would seem as if from the time when he succeeded Pope Pius, he had formed a grand plan in which he took cognizance of all the needs of humanity and determined on the provisions he would make for those needs during the whole course of his pontificate. We can best distinguish this design in three particular directions. Firstly in the Holy Father's ardent zeal for the development of studies; secondly in the untiring efforts to bring peace into the Christian countries, by the spread of civilization, the teaching of religion and thirdly the promotion of concord between State and Church.

With regard to studies, the Pope has already reared a monument of imperishable fame by the successive acts of his pontificate. Early in his reign he turned his attention to the encouragement of the study of classical literature, of philosophy and the natural sciences, of theology and the various branches of the sacred sciences, such as Bibical history and ecclesiastical history, and of judicial sciences, especially of Roman law and comparative law. To accomplish his aim he founded new chairs and institutions in Rome for these various departments of literary and encyclopedic knowledge,

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and called to his assistance some of the most eminent and learned professors. With regard to sociology, it is another of the Holy Father's glories that at the end of the nineteenth century his encyclicals are regarded as so many admirable parts of a grand doctrinal system, comprehensive and universal, embracing all the social sciences, beginning with the fundamental theorems of natural law and going on to the consideration of the political constitutions of States and of every economic question. The whole world knows how well the Pope's encyclicals have carried out his plan, and how, for this reason, they have their own peculiar character by which they are distinguished from the pontifical utterances of other Popes, even those of his immediate predecessor, Pope Pius IX. Turning again to his policy of pacification, the ecclesiastical history of his pontificate, the civil history of Europe, the universal history of the human race, will in the future have to give up pages of the highest praise to Pope Leo XIII.

Germany, Belgium, France and Spain profess their boundless gratitude for the peace giving interventions of the Pope in many grave and critical emergencies, and for acts which have been of the greatest moment to those nations. Asia and Africa will be found joining in the chorus and lauding the Pope who has so often and so resolutely labored to awaken those old and fossilized countries to a new life of Christian civilization. Nor will America, throughout its length and breadth withhold its tribute of loyal and generous veneration, esteem and gratitude to the Pope for those acts of his pontificate which have at various times been promulgated, and by which he has shown his confidence and hope in the grand future of this mighty nation. During the seventeen years of his rule nothing has been more remarkable than the incessant growth of his benignant moral influence. To-day his words are listened to with deference by every court, every government, every people. On every question touching universal human interests, his counsel is sought eagerly and welcomed gratefully. Despite then, all the adverse trend of mundane circumstances, despite the loss of the external symbols of its high authority, the papacy has gained in power and splennor since the accession of the present glorious Pontiff. As Mulcahy says in one of his most noble essays: "The papacy remains, not in decay, not a mere antique, but full of life and youthful vigor."

FR. ARCHP. SATOLLI,
Deleg. Apost.

Washington, March 2, 1895.

THE SPREAD OF CATHOLIC LITERATURE.

Stimulate the people to a love of Catholic reading, as it involves a knowledge of true history, and a study of the faith, its teachings, its effect upon nations, their manners and morals, their arts, science and literature. Our people should know, to some extent, the share of the Church in shaping modern civilization; her influence on laws and society, even where her gentle yoke has been foresworn; the careers of her noble sons and daughters, in all the ways inspired by love for God and zeal for their fellows that make up the glorious story of historic Christianity. There are many of our American Catholics to whom Lacordaire's thought applies: that we need a more thorough knowledge of the Church's great men, her saints, her civilization, her moral and civil superiority, the progress made by humanity under the influence of the Cross; and again, that we must know the attitude of the Church on all questions of the day, in which souls run more risk of being led astray, than of being enlightened by the modern, self-appointed teachers.

Pride of faith and loyalty to its precious graces will be the fruits of such studies, and with these will come a culture and refinement of taste, a keener judgment, a heartier appreciation of Catholic treasures, an intelligent sympathy with living Catholic writers and their struggles, a more active, a more sustained demand for true Catholic literautre. Like a divine fire, this spirit will spread; and like a living flame, it will burn in the hearts of rich and poor. The reign of the mere newspaper will be challenged; the sensational "weekly" will be banished; the unsavory publications that sap the minds especially of our poor, will no longer find ready entrance to Catholic homes.

To share in such work is glorious. Verily, it is an apostolate, and its ministers can rejoice in this likeness to our Blessed Lord, that they will go about doing good. Hovels will know them, and be the brighter for their coming. The weary watcher on the bed of pain will be glad for the cheer that they will bring; even the poor prisoner, the child of vice and the victim of crime, will be remembered more generally than he is now remembered He will have a warmer place in the hearts of the missionaries of good reading, and a fuller measure of their loving care.

—Rev. J. L. O'Neil, O. P.

PUSH.

If there was more push in the world there would be fewer hungry, half clothed, homeless, suffering children; fewer broken-down, dissipated men and women; less need of alms-houses, houses of correction and homes for the friendless.

Push means a lift for a neighbor in trouble. Push means a lift for yourself out of the slough of dependency and shiftlessness, out of trouble, real and fancied. Push never hurts anybody. The harder the push the better, if it is given in the right direction. Always push up hill—few people need a push down hill. Don't be afraid of your muscles and sinews; they were given to use. Don't be afraid of your hands; they were meant for service. Don't be afraid of what your companion may say. Don't be afraid of your conscience; it will never reproach you for good deeds—but push with all your heart, might and soul, whenever you see anything or anybody that will be better for a good, long, strong, determined push.

Push! It is just the word for the grand, clear morning of life; it is just the word for strong arms and young hearts; it is just the word for a world that is full of work as is this. If anybody is in trouble, and you see it, don't stand back, push!

If there is anything good being done in any place where you happen to be, push!

VENTILATION.

The wonderful success, by Mr. Peter Abrahamson, with his system of ventilation and its rapid adoption by public and private buildings and by thinking people evidences that he has discovered a sure method of preventing vitiated and dangerous atmospheres in halls, sleeping rooms, schools, and churches. To see its work is to be convinced of its value. Send for a catalogue to P. Abrahamson, No 2, Eighth street, San Francisco, Cal.

A good book is the best companion with which to spend your time.

THE GERMAN CATHOLICS DEDICATE THEIR SECOND CHURCH.

St. Anthony's German Catholic Church on Army street, between Folsom and Howard, was formally dedicated Sunday, March 10th, a large assemblage taking part in the proceedings. At 8:45 A. M., a procession of the six societies connected with St. Boniface's German Catholic Church formed on Golden Gate avenue, in front of that church, and to the number of 400 marched through the streets for nearly two miles to the new church on Army street. At the head of the column were twelve mounted members of the Switzer Guard, with the Catholic Knights, the Young Men's Society, St. Peter's Verein, St. Paul's Verein and the Boys' Society following. Fifteen minutes before the hour announced for the dedication of the new church, the column arrived and rested on Army street, waiting for the appointed hour. The new house of God was opened promptly at 10 o'clock. All those waiting were unable to enter, so great was the throng which desired to witness the dedicating services. Many stood on the steps and outside the building, after a vain attempt to get inside.

The dedication ceremonies were performed by Archbishop P. W. Riordan, after which a solemn high mass commenced, with Father Clementine, O. S. F., of Watsonville as celebrant; Father Kilian, O. S. F., of Fruitvale, deacon; Father Kotov of St. Joseph's Home, sub deacon; and Father Mulligan, secretary to the Archbishop, master of ceremonies. In the sanctuary were two Dominican fathers, three Jesuit fathers, Father Lynch of St. James' and Father Maxmilian, O. S. F., of St. Boniface's.

The German sermon after the gospel was delivered by Father Miller, S. J., of San Jose. At the conclusion of this sermon the Archbishop addressed the people. He hoped that the Catholics in that portion of the city would enjoy the new church, and he gave credit to the German Catholics of the country for establishing and building many schools and churches.

THE HIGH CLASS

Tailoring firm of J. H. Tobin & Co., after 29 years sojourn at the Occidental, has removed to spacious apartments in the Crocker Building where they will be pleased to meet their old friends.

THE SEA.

Far, far to the West bends the bright sunset sky,
And wastes of grey sand in the dim shadows lie,
As I stray by the sea-shore alone,
Where the pearly-capped wavelets in ecstasy free,
Complain to the shore in a soft monody,
Of a tender, melodious tone.

Tall, shadowy masts and the misty white sails,
Of ships that have weathered the stormiest gales,
Slowly pass me as outward they glide;
And sea-weed from many a dark ocean cave,
Is torn from its rock-vaulted home by the wave,
And laid low at my feet by the tide.

Clouds fretted with silver are hurrying by,
Calm heralds they seem in the clear evening sky,
Peaceful messengers, whitewinged from God.
And I fancy I catch through their gleaming of white,
A glorified glimpse past the portals or light,
Of the Land that no mortal has trod.

I think as I gaze on the shimmering spray,
My life is no more than its frolicsome play,
Than the noise of its dash on the shore.
One moment it gleams in the light of the sun,
The race of its swift-flowing life-course is run,
And it sinks to return nevermore.

I long to go out with the dying of day,
Through the portals of sunset, and far, far away,
To the land past the fair Golden Gate,
And sighing I wake from my beautiful dream,
My hopes sink to rest with the sun's parting beam,
And I know that God wills me to wait.

And see, from the bright depths of heaven afar,
With its tremulous glory, the pale evening star,
Softly sheds o'er the water its peace.
Light-hearted I start on my life-road once more;
I know that it leads to that beautiful shore
Where trouble and sorrow shall cease.

College of Notre Dame, C. B.
San Francisco, Cal.

St. Basil wishing to prove the virtue of a certain priest told him to prepare water for washing his feet. The good man obeyed with modest cheerfulness, and at the bishop's command proceeded to wash his feet. That done the saint commanded the priest to sit down, that so he in exchange might perform the same task. The humble man, without one excuse, quietly and camly, as it became one perfect in obedience, suffered his feet to be washed by one who was the most distinguished prelate of the Eastern Church. Delighted at this evidence of his fitness, St. Basil took him thenceforth as his inseparable companion.

Is there a lesson here for any of us?

REMEMBER THIS.

Let us see. You are quite sure a person has treated you unjustly, blamed you for a fault not attributable to you, or questioned your honest motives. Now, you are trying to lead a Christian life, so you resolve to suffer this for the love of God and forgive the offender. Wait an instant. Have you calmly examined the charge and seriously endeavored to discover in yourself the sin attributed to you? You are not going to get off with playing at martyr. Remember that hardly one accusation in a hundred is utterly groundless. Perhaps though not quite as bad as you were made out to be, you are still not utterly blameless. Think it over. You are not a detractor, but you often repeat unpleasant stories about others. You are not long-winded, but you sometimes try to monopolize conversation. You never lie, but you may not be quite careful always to limit yourself to strict and accurate statements. Find out if these charges against you are true in any sense. This is a good instance of how all things will work together unto your good if you love God.

Another word. If God has given you grace to reject a temptation to anger or revenge, and you have forgiven your accuser, don't tell it to every one. Don't imagine you are suffering wonderful things with admirable fortitude. Don't sigh and cast your eyes toward heaven and say, "Well, the Lord forgive him," in tones of heroic resignation. Let the little roughnesses of the road be passed unnoticed. Do your share, at least, towards making this beautiful world of ours more like God's kingdom—towards filling human hearts with the peace and love that will make this earth a gate of heaven.

IMPORTANT.

We must have all matter for publication at our office not later than the 24th of each month.

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One of the Reverend Fathers of the Paulist Order, will give a series of articles commencing with this number of the CATHOLIC CHURCH BULLETIN. The Rev. Father has recently arrived on this Coast. He is from the mother house in New York City. He is of good old Puritan stock.

WHAT IS A CATHOLIC PAPER?

We are indebted to a distinguished Cardinal for the following negative definition of a Catholic paper. He says: "A truly Catholic paper does not separate zeal for the faith from respect for the ecclesiastical hierarchy, nor make solicitude, to vindicate sacred rights, conflict with the reference due to persons in exalted station; it is not prone, where there is a question of charity, to exchange shadows for realities, to interpret everything in a bad sense, to give ear to detractors of ecclesiastics, even though the calumny and the wickedness of the detraction are manifest." We fully agree with the Cardinal, and have always been careful not to do any of the things he censures.—*New York Catholic Herald.*

There is a great distinction between a Catholic writer and a writer who is a Catholic. A Catholic writer may shock the instincts of his Catholic readers, but a writer who is a Catholic believes and reasons as a Catholic; his instincts are Catholic. A species of literature, therefore, which to day is so fascinating to the multitude and which is eminently and necessarily a teaching power should be a bulwark of truth and morality.

IT IS SO.

The New York "Sun's" Answer to a "Roman Catholic Odd Fellow."

We are asked by a "Roman Catholic Odd Fellow" whether he is compelled to leave the order of Odd Fellows under the recent decree of the Pope against it. As an American citizen he can take his choice between the order and the Church; but as a Roman Catholic, he has not any choice. The decree of the Holy Office is of supreme authority, and he must cease to be an Odd Fellow if he would remain in the Church. It is his "imperative duty to withdraw from that order, under penalty of being denied the sacraments." He cannot conceal his membership or escape the judgment pronounced against it, or offer any plea in favor of retaining it. Rome has spoken in words that are irrevocable, and the voice of Rome is the fundamental law of Catholicity the world over.

There are three societies condemned in the new decree—the Odd Fellows, the Knights of Pythias and the Sons of Temperance—as other secret societies had been condemned in previous decrees.

This does not involve any limitation of the political, civil or national rights of our "Roman Catholic Odd Fellow" correspondent. It is purely a matter of religion and of ecclesiastical discipline The Church establishes the terms of church membership and these terms are inflexible.

Our correspondent's rights of American citizenship are in no way interfered with by the Papal decree. As a citizen he may join any society he pleases, but not as a Roman Catholic.—*New York Sun.*

MUGWUMPS AND ACCIDENTAL CATHOLICS.

We read all are not Israel that are of Israel. And if we are to judge by the action of the church goers all are not Catholics who who were born Catholics. They come into the house of God as if they were entering a theater, instead of genuflecting on the knee to the floor, they simply shake themselves, and not always that, and rush for a seat. How can such people understand their Cate chism. Do they believe in their heart that God, their Creator, that God, their Redeemer is truly present in the tabernacle of the altar? If so why do they not show their faith by reverential acts of love. They were born of Catholic parents, were baptized Catholics, but their faith is dead; they are simply Mugwumps.

SADLIERS' DIRECTORY.

We have received a copy of Sadliers' Catholic Directory, Almanac and Ordo for 1895. A number of improvements and additions have been made in the present number. It contains full official reports of all dioceses, vicariates, prefectures, etc. in the United States, Canada, British West Indies, Ireland, England and Scotland. Also the Hierarchy in Germany, Austria-Hungary and Australia. The number of priests in the Archdiocese of San Francisco are, Regular 80, Secular 112, total 192; churches 65, chapels 48; pupils in parochial schools, 15,000. Catholic population about 220,000.

For sale at A. Waldteufel's Book and Music Store, 721 Market St.

Dont forget to purchase a Holy Week Book if you are not already provided with one. On sale at A. Waldteufel's.

HOLY WEEK.

Services in St. Ignatius Church on Monday evening, 7:30 Rosary and Benediction; Tuesday evening, 7:30 Rosary and Benediction; Wednesday evening at 7:30 Office of Tenebrae; Thursday morning, 8 o'clock, evening, 7:30, Tenebrae; Friday morning, 8 A M., Three Hours' Agony, at 12 M. sharp; at 7:30 P. M. Way of the Cross followed by sermon, and blessing with the sacred relic of the true Cross; Saturday at 7 A.M.

LEL ALL THINGS BE DONE DECENTLY AND IN ORDER (. Cor. xiv. 40).—Order is a great element in a perfect life. As in every-day affairs order renders us able to distribute our time well, to direct our energies to some purpose, to employ our means and our talents profitably, so in the spiritual life order is everything. For order is the disciplining of one's will, the repressing of passion, the holding in check the lower self in obedience to the God of order. With sense and passion as slaves obeying the master's reason and love, man attains to perfection.

"THE desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess, neither can angel or man come in danger by it."—*Bacon.*

DIED.

FITZPATRICK—In this city, March 29, Rev. Timothy Fitzpatrick, rector of All Hallows Church, a native of Ross Carbarry, County Cork, Ireland, aged 53 years, 1 month and 27 days. *R. I. P.*

CATHOLIC LADIES' AID SOCIETY.

The members of No. 19, St. Dominic's dispensed with their regular meeting on March 11th and visited Branch No. 11, in a body. It was an agreeable surprise and greatly appreciated by the members of the latter branch.

The following quarterly report has been received from C. L. A. S. No. 11. Receipts—Cash in general fund $78.85; cash in social fund $23.35; cash in relief fund $54.95; cash donation $13 00; groceries donated $29.00; fuel donated $3 50; medicine donated $ 25; old clothes donated 257 pieces; amount in treasury November 1st, 1894 $30.95; total receipts for quarter $233.85; total disbursements for quarter $191.00; balance on hand February 1st $42 85. Disbursements—General fund $54.00; social fund $2 50; cash in relief fund $11.00; rent donated-fund $13 00; groceries $105.40; fuel $4 05; medicine, $1.05; old clothing 257 pieces; number of visits to sick 19; number of families assisted 70; number of visits to needy 65; number of persons assisted 183; number of physician's visits 2; number of visits to hospital 7; number of children found homes 1; number of books and magazines distributed 70; number of persons found employment 7. Membership—Active 53; honorable 49; contributing 13. Total 115.

The second installment of Per Capita Tax for the year 1894-95 has been levied and will become due and payable May 1st, 1895.

Quarterly report of No. 8, St. Mary's Cathedral. Cash expended for relief $243.70; groceries $62.05; fuel $14.40; medicine $2 50; new clothing $30 75; total disbursements $253.40; number of visits to sick 139; number of visits to needy 274; number of physician's visits 20; number of visits to hospital 3; number of families assisted 135; number of persons assisted 294; number of persons furnished employment 7.

C. L. A. S. No. 1, Oakland. Relief report from November 1st to February 1st. Disbursements—Groceries $184 85; fuel $24.35; medicine $2.35; cash $58.85; new clothing $32 00; paid to hospital $20.00; total for quarter $322.40; number of visits to hospital 20; number of visits to sick and needy 148; number of persons found employment 4; number of families assisted 81; number of pieces of old clothing 302.

C. L. A. S. No. 10, St. Joseph's, cordially invite the members of C. L. A. S. and their friends to a "Generosity Entertainment and Social" to be given Monday evening, April 15th, at Union Square Hall, Post street between Powell and Stockton. Admission twenty-five cents. Exercises 8 P. M.

Miss Lizzie Murphy, an active member of C. L. A. S. No. 23, Petaluma, who has been spending the past week with friends in the city, visited the headquarters on Thursday.

During the past month Grand President Mrs. Margaret Deane visited C. L. A. S. No. 1, Oakland; No. 6, Gilroy; No. 11, San Francisco; No. 19, St. Dominic's and No. 21, Hollister, and gave a very favorable report of the work of these branches; her next visits will be to C. L. A. S. No. 7, Stockton, April 15th; Santa Rosa, April 18th; Petaluma, April 19th and the City branches during the latter part of the month.

BROTHER ALEXANDER'S FUNERAL.

The remains of Brother Alexander, the deceased President of the Sacred Heart College, were laid to rest in Mount Calvary Cemetery. An immense cortege followed the body to the grave. The funeral services were held at St. Mary's Cathedral, where a solemn requiem high mass was celebrated for the repose of the soul of the deceased president.

Before the altar were Rev. Father Byrne, celebrant; Rev. Father Cottle, deacon; Rev. Father Coyle, subdeacon; and Rev. Father Mulligan, master of ceremonies. His grace, Archbishop Riordan, was present in the sanctuary and gave the last absolutions. The Dominican and Jesuit fathers, the Sisters of Charity, the Sisters of the Holy Family, the Franciscan fathers and the secular clergy were largely represented.

Alexander McCarthy was at the time of his death president of the Sacred Heart College. He was one of the most prominent members of the order of Christian Brothers on the Coast. He was born in Boston, but at a very early age came to this city with his parents. He was educated in St. Mary's College, and in 1870 became a novitiate in the order of Christian Brothers, which a short time before had established itself in California.

He subsequently became an instructor in the Sacramento Institute, in St. Mary's College, and finally in Sacred Heart College. In the last-named institution he was elected president last July.

The different communities of the Christian Brothers were represented at the funeral as follows: Sacred Heart College, Rev. Brother Bettelin, provincial visitor; Rev. Brothers Hosea, Xenophon, Joseph, Pedro, Matthew, George, John, Vantasian, Michael, Vidonus, Anthony, Urban, Felix, Basil and Louis. St. Mary's College was represented by the directors, Rev. Brother Erminold and by Brothers Genebern, Permian, Benedict, Agnon, Julian, Euphrasius, James, Hyacinth, Vellesian, Albion, John, Linus and Ambrose. From San Rafael came Rev. Brother Michael, president, and Brothers Lactrian, Candidus and Lawrence. The Sacramento community consisted of Rev. Brother Walker, director, and Brother Virgil. From St. Peter's came Rev. Brother Lascian.

The pall-bearers were Brothers Vidonis, Albion, Michael of San Rafael, Florinus of Oakland, Lascian, and Xenophon, sub-director of Sacred Heart College. *R. I. P.*

TWO HUNDRED CONFIRMED.

The Sacrament of Confirmation was administered Sunday, March 10, at Sacred Heart Church on Fell, near Fillmore street, to nearly 200 children who were under the training of the Dominican Sisters of the parish. The Sisters were in charge of the confirmation exercises. Archbishop Riordan administered the Sacrament of Confirmation, assisted by Father Mulligan, his secretary, Father Coyle, of the Star of the Sea church, Fathers Flood, Lagan and Kierns, of Sacred Heart, and Father Brennan, of St. Patrick's.

After the Sacrament had been administered the children formed in line, the boys first forming and marching from the altar, by the outer aisles to the rear of the church. The two columns met and, walking down the center aisle together, returned to the altar, and then the boys seated themselves in the pews. The girls also went through the same performance. Each boy had a sash of white ribbon on one arm, and wore a boutonniere. The girls looked very pretty in white dresses and veils. The Archbishop delivered an interesting and instructive address to the parents and children after the service, admonishing them to remain faithful members of the Church.

No two persons are to be found, however intimate, however congenial in tastes and judgements, however eager to have one heart and one soul, but must deny themselves, for the sake of each other, much which they like or desire, if they are to live together happily.—*Newman.*

We are pleased to hear that Rev. Father Conlan, the genial pastor of St. Francis Parish, is regaining his health and will soon return to us.

El Campo on the bay is the finest picnic ground in California. Look alive and get the date fixed for your picnic or you will lose your turn.

AS VIEWED ABROAD.

How Rome Regards the Encyclical to the American Hierarchy.

Cold Comfort for the Liberal Wing—Archbishop Corrigan's Star in the Ascendant at the Vatican—American Church Politics Under Close Foreign Scrutiny.

L'Italie of Rome, in its number of February 4, contains in its columns devoted to the Vatican, a careful article on the Pope's recent encyclical on America, from which we translate the following passage. In spite of some errors as to American politics, says the *New York Sun*, it is worthy of note:

To understand the full significance of the encyclical of Leo XIII. it is necessary to understand the details of the internal situation of the American Church. As is known two tendencies there present themselves. The first is embodied in the Archbishop of St. Paul, who represents a Catholicism very American, very bold, ultra-modern, a marked liberalism, a little *fin de siecle*, if we may be permitted the expression. The other tendency, which is that of the purely traditional Catholicism, is personified in Mgr. Corrigan, Archbishop of New York, pupil of the Propaganda of Rome and friend of the order of Jesuits, who are, as is known, very powerful in the United States. In spite of the bold and almost rash expressions of his Catholicism, Mgr. Ireland has enjoyed of late years the sympathy and open favor of Leo XIII. In all the controversies which arose between him and his opponents, especially as to the question of the schools, that of the naming of Bishops, that of the Apostolic Delegation, the Vatican espoused the ideas which the Archbishop of St. Paul defended. As soon, therefore, as it was understood that the Pope was preparing a document relating to the United States the partisans of Mgr. Ireland believed and announced with some appearance of truth that the politico-religious programme of the Archbishop of St. Paul was about to receive official approval at Rome. But it must now be admitted that the result is nothing of the sort. The last encyclical shows that there has come a significant change in the feelings of Leo XIII. with regard to the ideas which Mgr. Ireland represents. Indeed, the latter even receives a public notification. It is known that some months ago the Archbishop of St. Paul passed a long time at New York in the diocese of his rival, Mgr. Corrigan, and took part publicly in the electoral campaign in favor of the Republican party in opposition to Mgr. Corrigan, who sustained the Democrats. The Pope addresses an indirect *monitum* to the Archbishop of St. Paul, declaring that "no Bishop ought to interfere in the administration of other dioceses nor trouble himself about the plans or the actions of other Bishops."

Moreover, the encyclical does not increase the powers of the Apostolic Delegate as was erroneously alleged it would, and it repeatedly insists upon the necessity of parochial schools, in opposition to the system favored in the diocese of St. Paul, where the Catholic children were sent to the public schools.

It is evident to every impartial observer that the Vatican is alarmed at the audacity of Mgr. Ireland, and the influence of the Archbishop of New York, which was subordinate of late years, has regained its ground. Leo XIII. fears, perhaps, that he has leaned too much in favor of the liberal, very American Catholicism of the Archbishop of St. Paul, and perceives the necessity of re-establishing the equilibrium. It is in this, we repeat, that the importance and significance of the last encyclical consists.

MY BEADS.

Sweet, blessed beads! I would not part
With one of you for richest gem
That gleams in kingly diadem:
Ye know the history of my heart.

For I have told you every grief
In all the days of twenty years,
And I have moistened you with tears,
And in your decades found relief.

Ah! time has fled, and friends have failed
And joys have died; but in my needs
Ye were my friends, my blessed beads!
And ye consoled me when I wailed.

For many and many a time, in grief,
My weary fingers wandered round
Thy circled chain, and always found
In some Hail Mary sweet relief.

How many a story you might tell
Of inner life, to all unknown;
I trusted you and you alone,
But ah! you keep my secrets well.

Ye are the only chain I wear—
A sign that I am but a slave,
In life, in death, beyond the grave
Of Jesus and His Mother fair.

Miss L. L. Wheeler is authorized to solicit subscriptions for this paper.

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St. Patrick's Parish.

YOUNG MEN'S SOCIETY.

The regular monthly meeting of the Young Men's Society of St. Patrick's Parish was held in the Young Men's Society Hall on Monday evening, March 4th. During the regular business of the meeting the following newly elected officers for the ensuing term of six months were installed:

President, Wm. Flynn; First Vice-President, Wm. A. Breslin; Second Vice-President, Jos. P. Hayes; Recording Secretary, Eugene F. Lacy; Financial Secretary, Frank J. Sullivan; Marshal, M. Boden.

By unanimous consent a vote of thanks was ordered sent to all those who had assisted the society in their late entertrinment, and the Secretary was ordered to send same to all those ladies and gentlemen who had volunteered their services and who helped to make the entertainment the success that it had been.

After the business proper of the meeting had been disposed of the Social Session, which has been made such a popular feature of the meeting, was opened and the following entertaining programme was rendered by the young men of the society:

Song, Mr. Harry Sullivan; recitation, John Kelly; song, Mr. Maurice Comdan; comic recitation, Mr. Joe Cummiskey; song, (Killarney) John Kirby; song, Thomas O'Brien. The closing number on the programme was specialties by Messrs. Kelly and Marlon, two new members of the Young Men's Society who made a decided hit in their singing and gagging specialty, and they were allowed to retire only after responding to numerous recalls.

The members of this society extend a cordial invitation to all young men who would desire to pass a pleasant evening in pleasant surroundings to drop in at one of our regular meetings where they will always find the Introductory Committee on hand to make them acquainted, and the officers will gladly give them any and all information as to the objects, aims, etc., of the society, and do all in their power to make their visit a pleasant one. EUGENE F. LACY.

THERE is only one life, and that is life in God; and only one death, separation from Him.

—*Father Hecker.*

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THREE OF A KIND.

BY A PAULIST FATHER.

"I am something of a Fakir myself," said the Professor to one of us, when he proposed a new scheme which he thought might be used with good effect in the Mission which Father Small and I were holding some time ago at Sherboone. It was a little country place on the banks of a cypress lined river up which came the boat from the city twice a week. The Mission happened in this way: Father Small who has done considerable work among non-Catholics, seeking for some one to help him out at Sherboone, asked me to come. At the same time he wrote to the Professor, who is a layman, begging him to time his visit to that part of the country so that he would be along to sell his goods, and be doorkeeper and all around man for us at the same time.

So we two Missionaries joined the Professor at Trainor's Mill where we left the train and after enjoying a hearty meal in the little country hotel, took the boat up Pushacoon River to Sherboone. All the town turns out to see, when the boat comes in, and we were the observed of all observers. No wonder! There were great flaring posters printed on muslin on every corner and cards in the windows announcing my arrival, my name in great letters standing out conspicuously. The town had been well circularized with dodgers announcing the lectures with the subjects, and calling attention to the "query box" placed at the door.

We paraded the town, easily done in half an hour, and then went to bed early for we were well tired with our long journey. There were twelve people at Mass the next day which was Sunday, six of them being non Catholics, the other six being the only Catholics in the town. There is a pretty little frame church with all the good appointments inside; a nice sacristy neat and clean and a sleeping apartment on the other side of the sanctuary where Father Small slept during the Mission and where we, with the Professor, held councils of war during the week we spent so pleasantly here. We took our meals at the hotel, and lived chiefly on sausages and rabbits. It was there that the Professor and I staid nights, and as the house was built one hundred years ago one slept well in spite of oneself, everything about it breathing of age except a brand new bed which had invaded the sanctum devoted to the ancients in the shape of chairs, bureau and store.

Sunday afternoon was the first call to the 1800 people of Sherboone to respond to our invitation to come and listen to some homely presentation of Catholic truth. They came to the number of thirty-five or forty, and I gave my opening address telling them for what I had come. In the evening, however, we had a good church full and I answered some question from the question box, and then preached on *The Bible*. We had no choir or music of any kind as it could not be had, and so it was for me to do all the work each evening for over an hour. The next morning, Monday, we sent boys out all over the town with tracts to each house and continued doing this every day. Fifty copies of Catholic Belief were distributed and given away evenings after the services closed. We had the largest crowd the evening that I had named for the lecture on Intemperance; but as many of the people were Prohibitionists perhaps they were a bit disgusted with my lecture that night. Rain interferred with us for the first three days somewhat but we had a good crowd of one hundred every night but one.

"I am something of a fakir myself," said the Professor when he proposed to Father Small that we put up a question box in the Post-office. So we did, the Postmaster being quite agreeable; then we dodgered the town with blank slips at the top of which was printed: "A Question Box has been placed in the Post-office. Write a question on Religion and drop it in the Box at the Post-office, and it will be answered by Father —— at the Catholic Church to night. Write the question on this slip."

We received the most kindly welcome from the people here and they all expressed themselves as well pleased. The Episcopalian minister sent out copies of Littledale's plain reasons for not joining the Church of Rome, and that helped us along. The people who came were in earnest for I saw the same faces there night after night. The Professor put out a young man who was making a disturbance one evening, and it was done so neatly and without disturbance that in fact he is as much of a Missionary as we in his line, though he is not a priest. To see him with a bundle of Catholic tract, standing at the door giving them to the people, advising boys who come to "raise a racket and have some fun," to learn, showing people to their seats—more power to our good fellow Missionary, the Professor.

The question box went slowly for the first few evenings and the questions themselves were of a character that taxed our ingenuity to make enough out of them to bring out what we wanted in the shape of Catholic Doctrine. This is one great end of the question box, it takes the place of a dogmatic instruction, giving the cue to many a point which the questioner knows nothing of. One question was proposed, "Why do Catholics drink whiskey?" As there are but seven Catholics in the town, three women and four boys, the question was answered in this way: "Why do Methodists, Baptists, Presbyterians and Episcopalians drink whiskey?" They like it, I guess. "Is it a sin to play Poker?" This question gave us a chance to enlarge on the vice of gambling ripe in the locality.

The closing night the church was packed and we gave away twenty-five copies of Catholic Belief to those who came up to the altar rail after them. Nearly one hundred copies are in the town and 2,000 tracts which were distributed. Thus the Apostolate of the Press does its work; silently and without much crowding it forces its way like heat or cold, and only very active opposition will keep it from bringing in truth.

After the lecture on the closing night, on Hell, Purgatory and Heaven, a large number of people came up to shake hands with me and say good-bye. They asked me to return and assured me of a better audience the next time. We then took a carriage and drove fifteen miles under the moon and stars to the town of Pushacoon, where we said Mass next morning in the house of a converted Methodist minister.

It was not without a shade of sadness that we parted from the Professor who had been a faithful Missionary with us; but he lightened our heart by volunteering to take and distribute literature to non-Catholics on his trips. He is a traveling oculist and fits and sells spectacles; so may the books and tracts he gives away, be to those who receive them the means to open their eyes to the truth of the Catholic Religion.

[TO BE CONTINUED.]

ST. PATRICK'S DAY.

Celebration by Sacred Heart College Students.

The Philharmonic Literary and Debating Society of the Sacred Heart College held a successful St. Patrick's day celebration Thursday, March 14, in the college assembly hall. Quite an elaborate programme, consisting of songs, recitations and orations lauding the Emerald Isle, was rendered. The entertainment was brought to a close with the charming comedy "More Sinned Against Than Sinning."

Owen H. McMahon, president of the day, delivered the opening address, during which he took occasion to patriotically eulogize Ireland's cause and patron saint. Charles V. Drady, orator of the day, delivered an eloquent oration on the lives and deeds of Erin's favorite sons. Numerous songs, glees, recitations and speeches were rendered during the evening by James P. Monaghan, James J. O'Dea, Joseph V. Costello, Charles V. Drady, Thomas M. A. Deasy, D. A. Barry, O. K. E. Ranken and Herbert D. Martin.

HOLY CROSS PARISH.

After Easter the young people will give a theatrical entertainment at the Baldwin Theater, on the evenings of April 25th and 26th also a matinee on the 27th. The proceeds will be for the benefit of the new church, of which notice was given in our February number.

ST. FRANCIS' YOUNG MEN'S SOCIETY.

Enthusiasm among the members of our society seems to be at fever heat. Never in the history of the organization has such interest been manifested as at present. The success of the entertainment at California Hall, February 11th, exceeded the most sanguine expectations.

The members highly appreciate the encouragement given them and to reciprocate will give a Minstrel show in the near future.

May Day Excursion to Glenwood, Santa Cruz Mountains, will be conducted under our management. The Committee of Arrangements are endeavoring to make this the most enjoyable affair yet given.

The ride across the beautiful Santa Clara Valley, passing through the cities of San Jose and Los Gatos, viewing the orchards and vineyards, is a scenery to be remembered for a life-time. The picnic grounds at Glenwood are the grandest on the Pacific Coast.

Relative to the accommodations on the grounds we can say to those not desiring to take lunch that Mr. Martin, the manager of the grounds furnishes refreshments almost as reasonable as could be procured in the city.

About fifty prizes will be distributed at the gate and games. Price of round trip tickets has been placed at one dollar for adults and fifty cents for children. Tickets may be procured from the Clergy or at the society rooms in the basement of the church any evening.

CLUB NOTES.

We have now a first and second base ball team looking for challenges.

Dextraze is the pool champion having beaten all comers in the late tournament. His many friends will be glad to hear that he has contracted to play ball with a Lowell, Mass. team for next season.

Mr. J. Bailley is a clever manager.

Henry Sanborn is doing good work as secretary of the committee on games and prizes.

P. P. VLAUTIN, Secretary.

CROCKER'S DIRECTORY OUT.

The publishers of the above directory are not attempting to gain sympathy or subscriptions for their book by making statements under erroneous headings in the daily papers or by throwing mud.

Crocker's Directory contains many novel features never before used in a directory in this city, all of which have been highly appreciated by those who have carefully examined it.

The publishers challenge comparison of their book with any other that may be issued, and are perfectly willing to abide by the decision of the public as to their respective merits.

The edition is limited, and parties desiring to obtain copies of the directory should subscribe at once.

THE ANGELUS.

As the first beams of the morning sun brighten the sombre clouds of night, a sweet solemn peal rings out from the steeples of our churches, calling us to offer to our Heavenly Mother the tribute of faithful children.

"The angel of the Lord declared unto Mary, and she was conceived by the Holy Ghost."

How the words thrill our hearts! How forcibly do they bring before our memories those long years of waiting, of anxious expectation of the Messiah.

Hail Mary! We seem to hear the Angel Gabriel as he saluted our Mother in the quiet little home of Nazareth on that memorable day nearly nineteen hundred years ago, when he came on his heavenly embassy.

We can almost see the startled look on our Mother's face as she listens to the first words of the message, then:—

"Behold the handmaid of the Lord, be it done to me according to thy word."

O the beautiful response of the most humble of virgins, how it touches our hard hearts and makes us yield to the sweet impulse of grace.

Again the bell sounds forth and we murmur

"The word was made flesh and dwelt amongst us."

And as we say this a vision of the Stable of Bethlehem rises before us. We catch a glimpse of the Divine Infant lying in a manger while by Him kneel in adoration and love our Blessed Mother and St. Joseph, and through the still December air come the joy notes of the angels.

A short invocation to our Queen, a whispered prayer that we may receive the grace we need and our Angelus is said.

During the mid-day's heat we pause again and repeat the same solemn words, then turn with renewed fervor to fulfill our daily tasks. When twilight is casting its shadow over the earth we listen once more to the thrice repeated call and with a look of love towards the Blessed Virgin, and hearts filled with sorrow for the faults committed, and gratitude for the graces received during the day, we fold our hands and whisper our Angelus. In Catholic countries the sound of the Angelus is the signal for the cessation of all business; the merchant, workman, housewife, all stand as if turned to stone, while from hundreds of hearts there ascends to the throne of God the homage of earnest prayer.

A pretty story of the Angelus is told by one of our naval officials. On day, some years ago, this gentlemen accompanied by one of his brother officers was strolling down one of the principal streets of Lima, Peru, when suddenly their attention was arrested by the sight of two Spaniards engaged in mortal combat; the two Americans stopped to watch the issue of the affray, when lo! from a neighboring belfry came the sound of a bell; passion yielded to custom and the two belligerents forgot their dispute to say the Angelus. As the bell ceased ringing, they rose from their knees, but in those few moments grace had done its work, a whispered word and they who but a short while ago had been thirsting for each other's life now parted firm friends. Amazed at this result the two Protestants, who had stood skeptically by, passed on their way pondering over what they had witnessed, and being men of good sense, it soon led them into the One True Fold. L. A. D.

Father Finn, S. J., will have one of his boys' stories in the April number of the *Messenger of the Sacred Heart*.

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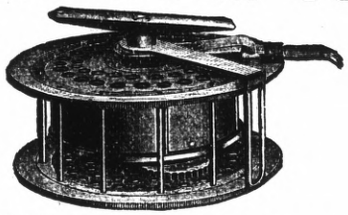

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Third Class—Stella Acres, Eda Friscarini, Katie Rehm, Clementina Favilla.

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General Intention for April, 1895.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

THE SPIRIT OF PENANCE.

Penance is a virtue which contists in sorrow for sin and in a subsequent desire to expiate it. The *spirit* of penance we might define as an abiding sense of sorrow for sin, and of desire to atone for it. St. Paul speaks of his suffering with Christ, of partaking of His sufferings, of "filling up those things that are wanting of the sufferings of Christ, in my fl sh for His Body, which is the Church." In these expressions we have the Apostle's idea of the spirit of penance. He thus speaks of *passive* compassion for Christ in his sufferings as a sympathetic feeling for the me tal and corporal passion of our Lord. The realization of what He endured fills the soul with a spmpathetic sense of suffering. Animated by this spirit one accepts at least patiently, better still, willingly, all the afflictions and pains of mind and body as coming from the hand of God. They enable one to atone for the past and provide for a favorable judgment.

But it is not a mere spirit of passive sympathy with Christ, and a consequent acceptance of ills for His sake. It must be *active* and instigate one to corporal penance. Mark how St. Paul speaks of this: "I chastise my body, and bring it into subjection." It enabled him with the grace of God to get the mastery in the interior warfare between the flesh and the spirit.

It is an *unselfish* spirit, and incites the Christian "to fill up those things that are wanting of the sufferings of Christ in one's flesh for His body, which is the Church." This teaches the very important lesson of the mutual interdependence of the members of Christ's mystical body, and how Christ's interests are to be advanced by, as since He has left it to us, as the Apostle says, to fill up what was lacking for His Church.

No more fitting spirit could animate us in Passiontide. But it should not be laid in the open tomb at Easter. The true spirit of penance does not make one sad and morose, but imparts a spiritual joy and cheerfulness as is evidenced in the saints who led the most penitential lives, and through the spirit of penance attained to the spirit of prayer.

—*Little Messenger of the Sacred Heart.*

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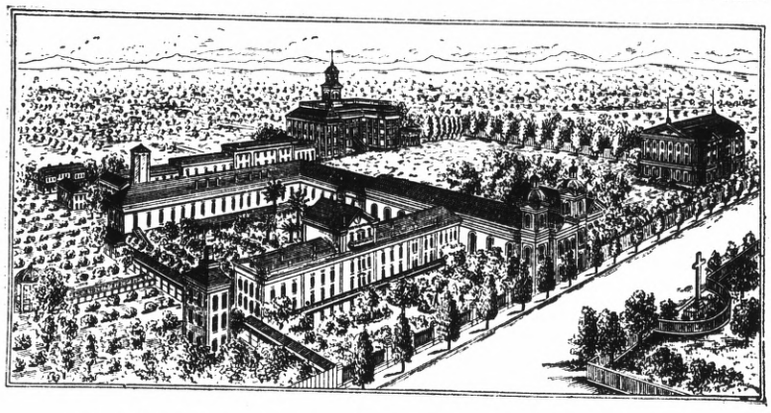

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REV. JOSEPH RIORDAN, S. J., President.

KINDNESS.

How sad our lot, how dreary this world, were kindliness utterly unknown. We were then men no more, but rather akin to the wretched spirits "who are reserved in everlasting chains under darkness." How deep the gloom where the sun of love never shines! Where not a gentle thought arises in the anguished mind, where not a sympathizing sound soothes the aching ear! Oh! the fearfulness of the prison-house of the lost, the abode of hatred, malice, curses and recriminations; a kind word there would be as strange as a sinless angel. Who, who would dwell eternally where kindness never comes? In this world there is so much need of sympathy and fellow-feeling, that he is a traitor to mankind, who, by cold neglect, or studied scorn, wrings and rends a humble heart he might have healed. Creatures who are born of the same dust, breathing the same air, treading the same world, proceeding to a common grave, weeping alike, rejoicing alike, should have, as it were, but one heart which should throb with a universal sympathy. Would not earth then begin to look something like Heaven? Would not the millennial sun rise to the meridian? (SELECTED).

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FLOWERS OF SPRING.

Down in the shady groves thrive the blue-bells, the buttercups and the lilies of the valley, some of the sweetest flowers which grow in the wildwoods. How gracefully they rear their delicate heads, and then suffer them to hang downward, as if ashamed of having raised them to the gracious sunlight. Three children, named Grace, Mary and Edith, used to gather these pretty flowers every week when they were to be found in the woods, and what do you suppose they did with them? If you had gone into the little church in the village where they lived, you would have seen a pretty shrine erected in honor of our Blessed Lady, and it was to decorate this sanctuary that they gathered the flowers.

The lilies were always accompanied by the prayers of the children, and they were always for one special object. About two years before the time of which I write, their mother died, and after her death their father began to drink and to lead a very wicked life. He was never cross with the children, but they became very unhappy because their home was no longer the pleasant place that it used to be, and their father often came home tipsy, which distressed them very much.

Before mamma died she told Gracie that, whenever she or her sisters were lonesome or needed assistance to pray to the Blessed Virgin, and she would be their mother and would obtain for them any favor they asked. And so the three little half-orphans prayed for the conversion of their father, and at last their petition was granted and he became kind and loving to them, and completely reformed.

The children long after continued to place flowers on the shrine of our Lady, and never neglected to ask her assistance when they were in trouble, and in some way they always received the consolation they desired, for Mary never disregards the petitions of those who seek her aid.

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GIRLS, LEARN TO COOK.

Yes, yes, learn how to cook, girls, and learn how to cook well. What right has a girl to marry and go into a house of her own unless she knows how to superintend every branch of housekeeping, and she cannot properly superintend unless she has some practical knowledge herself. The fact is that men do not think enough of this; indeed, many a man marries without thinking whether the woman of his choice is capable of cooking him a meal; and it is a pity he is so shortsighted, as his health, his cheerfulness, and, indeed, his success in life, depend in a very great degree on the kind of food he eats. Let all girls have a share in housekeeping at home before they marry; let each superintend some department by turns. It need not occupy half the time to see that the house has been properly swept, dusted, and put in order, to prepare puddings and make dishes, that many young ladies spend in reading novels which enervate both mind and body and unfit them for every day life.

GOOD READING FOR CHILDREN.

How many rhymes stick in the memory from the earliest days of childdood? Some of them perhaps are meaningless, mere doggerel; others contain lessons of duty and love which were not evident to the child's mind, but appeared only when, almost unconsciously, we repeated the rhyme in after years. There is a moral in this. Early reading makes a strong impression It is, therefore, the duty of parents to see that this impression is a good one; to place in the hands of their children good reading matter. And, above all, let it be interesting. A doll attracts the childish infancy when it is beautifully dressed. A story will attract only when it is well told; and then it does more than attract, it teaches.

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ADVOCATE OF REUNION.

Abbe Tolstoi, Russian Clergyman, and Brother of the Novelist.

His Articles for Church Union Necessitated His Flight from St. Petersburg—His Prayer for the Pope at the Russian Embassy Creates a Sensation—Tolstoi's Work.

A series of very remarkable anonymous articles treating of the union of the Roman and Russian churches was published by a Benedictine in Brussels some few months ago, and attracted a great deal of attention, with some severe criticism on the part of a daily paper which is published in that city in the French language, but is well known to be a Russian political organ and largely subsidized by the Czar. M. Tolstoi, a member of the Russian clergy, who was well known to be an earnest partisan of the union of the Churches, was warned by a friend that the authorship of those letters had been attributed to him, and that, in order to avoid being sent to Siberia, he had better quit his country immediately. The young priest accordingly had his passport prepared with all due form for Paris, and left St. Petersburg on the same day that he received his friendly warning. Shortly afterwards the clever and youthful Russian Catholic priest could be seen taking a daily walk on the Pincio at Rome, in the company of Father Vanutelli and Professor Enrico Costanzi. The former is the writer on the union of the Churches whose lectures in the Arcades Academy have recently attracted so much attention; the latter is one of the editors *La Voce della Verita*, whose learned articles on "Socialism and Rationalism" some months ago were especially appreciated by Leo XIII.

Shortly after his arrival Abbe Tolstoi was courteously invited to celebrate Mass in the chapel attached to the Russian Embassy. The invitation was given in evident obedience to a significant order received from headquarters. M. Tolstoi celebrated service in the Russian Chapel, and at the termination of the service courageously recited the usual prayer for the Pope. This fact created quite a sensation in the Embassy, and when called upon to explain, the answer was that as his ritual commands him to pray for the Bishop of the place in which he celebrates, he had consequently prayed for Leo XIII. who is the Bishop of Rome. Soon after this the Russian Synod, through the medium of the Bishop of Nin, commanded him to return to Russia in order to undergo trial for charges brought against him.

As, however, M. Tolstoi has committed no crime, his passport being quite regular, and as to advocate the union of churches can not very easily be called an offense, the order is not likely to be obeyed. The anonymous letters of which he is the supposed author and the prayer for the Pope can not, from a diplomatic point of view, be calle a punishable offense. Although the head of the Holy Russian Synod has corresponded in the most friendly manner with Father Vannutelli upon this subject, he refuses to take any measure himself, but awaits further orders. In the meantime, Abbe Tolstoi, who has been received several times by the Holy Father, is preparing his defense—or apology, if we may so term it—which in case of necessity will be placed in the hands of the Czar himself. The fearless young ecclesiastic is a brother of the famous litterateur, Count Leo Tolstoi.—*Church Progress*

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CALENDAR.

APRIL, 1895.

(Almanac and Calendar of the Apostleship of Prayer.)

1. Monday. St. Hugh, Bp. (1132).
   Respect Innocence.
2. Tuesday. St. Francis of Paula, F. (Minims, 1507).
   Virtue of charity.
3. Wednesday. ✠ St. Benedict the Moor. (589).
   Pray for the colored race.
4. Thursday. St. Isidore, Bp. D. (Seville, 639). *God's glory first.*
5. Friday. ✠ First Friday. The Seven Dolors B. V. M. Saint Vincent Ferrer (O P., 1419).
   Devotion to Mother of Sorrows.
6. Saturday. St. Celestine. I., P. (432). Bl. Juliana, V. (Corpus Christi, 1258).
   Devotion to Blessed Sacrament.
7. **Sunday. Palm Sunday.** Bl. Herman Joseph (Prémontré, 1236).
   Despise applause of world.
8. Monday. St. Walter, Ab. (1099).
   Contempt of self.
9. Tuesday. St. Mary of Egypt, Penitent, (421).
   Sorrow for sins.
10. Wednesday. ✠ St. Mechtilde, V. Ab. (O. S. B., 1300).
    Devotion to Sacred Heart.
11. Thursday. Maundy Thursday.
    Devotion to Holy Mass.
12. Friday. ✠ Good Friday.
    Reparation.
13. Saturday. ✠ Holy Saturday.
    Silence.
14. **Sunday. Easter Sunday.**
    Joy with Christ risen.
15. Monday. Easter Monday. St. Peter Gonzales (O.S D., 1246)
    Begin a new life.
16. Tuesday. Easter Tuesday. St. Benedict Joseph Labre, Beggar, (1785).
    Be steadfast in hope.
17. Wednesday. St. Anicetus, P. M. (161). St. Stephen Harding, Ab. (1134).
    Spirit of joy.
18. Thursday. St. Apollonius, M. (186). Blessed Mary of the Incarnation, V. (O. C., 1618).
    Interest in Missions.
19. Friday. St. Leo IX., P. (1054). St. Expeditus, M (IX. century).
    Devotion to Holy See.
20. Saturday. St. Agnes of Monte Pulciano, V. (O S.D., 1317).
    Spirit of kindliness.
21. **Sunday. 1st after Easter. Low Sunday.**
    Respect innocence.
22. Monday. SS. Soter and Caius, PP MM. (170–295).
    Detachment from world.
23. Tuesday. St. George, M. (Patron of England, 303).
    Pray for England.
24. Wednesday. Saint Fidelis of Sigmaringen, M. (1622). Saint Wilfrid, Bp. (709).
    Fidelity to promises.
25. Thursday. St. Mark Evangelist (68) The Great Litanies.
    Spirit of prayer.
26. Friday. Our Lady of Good Council. Saints Cletus and Marcellinus, PP. MM. (83–304).
    Confidence in Mary.
27. Saturday. St. Turibius, Bp. (Peru 1606). Blessed Peter Canisius (S.J., 1597).
    Spirit of meekness.
28. **Sunday. 2nd after Easter.** Good Shepherd Sunday Saint Paul of the Cross, F. (Passionists, 1775).
    Devotion to Good Shepherd.
29. Monday. St. Peter, Martyr, (O.P., 1252).
    Defend the Faith.
30. Tuesday. Saint Catherine of Sienna, V. (O.S.D., 1380).
    Loyalty to the Pope.

Explanation: The number after a Saint's name is for the year A. D. Bold-faced type denotes Holydays of Obligation.

Abbreviations: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor. O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C.P.—Passionist.

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Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 7 a m.. (five minute sermon), at 9 a. m., (five minute sermon) and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 on Sundays. For the League of the Sacred Heart, Mass at 7 a. m. on first Friday of the month, also service with Benediction at 7:45 p. m. on first Friday. Confessions are heard on Saturdays and Eves of Holy Days from 3 p. m. until 6 p. m. and from 7:15 p. m. until 10 p. m. Confessions are also heard every morning during the 7 a. m. Mass, and at any time by request.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 8 and 10:30 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector.

Masses on Sundays at 6:30, 8, 9, 10:45 a. m. Vespers, 7:30 p. m; week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30, a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m. in the church on Holydays for children.

St. Rose's Church.

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5.30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benediction at 8 p.m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7.30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7.30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality ! 8.30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, for males only, 7 to 9 p. m. (Sat).

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30 7, 8. Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

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Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6 30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7.30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10 30 a.m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street,

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